

# The Baptist Record.

ON B220rc1  
Integrity and Fidelity to the Cause of Christ.

VOL. 20 NO. 39.

MERIDIAN, MISSISSIPPI, THURSDAY, OCTOBER 8, 1896.

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## BAPTIST RECORD

### OUR NEW DRESS.

### DR. WHITSITT AND HISTORY.

THE RECORD gets out this week in its changed form, with some of the new features we have contemplated. We were

siros that it should assume a sixteen-page form, with a larger increase of some, but we found that our room, buider could not put it press-and fo. pasted and cut, in that shape, form is our best.

The eight page is to think that and we have come, was wiser probably provide. than we, and that our subscrivers

will like it as well, or better, than the multiplicatio. n of pag.

It has been impossible for us to

visit Associations and et give the matter the attention it should have had just at this time. There

are several features yet to be added in the way of designated departments, etc., all of which

may not be completed until we have more time at hand. Mean-

while, every one can see what we have done in the way of new and better type in full, more convenient form, and better paper material. We are arranging

for the best filling of its columns that we can possibly get, and are very hopeful of meeting the expectations of our brethren.

We would be glad to have our brethren express themselves, as several have already done, in any way they like, with any suggestions that they care to make.

On this

tinuity or succession, it is pos-

able for him to be inquisi-

tho. paper get the profit of it.

We are assured, from the many

private letters that we have re-

ceived, that our brethren do and

will appreciate our earnest

efforts to make a good paper.

That they will give us their sym-

pathy and co-operation, we

doubt not, and by so doing,

help us to help them, and thus by mutual effort and

fellow-helpfulness, inaugurate

an acceleration of progress, in

the Master's work in the State

that will lead on to liberal and

great things for His name's

honor and glory.

If you would win a soul from

death, you must endeavor to con-

vince him that he is condemned

to eternal death. How can you

do this unless you show him that

he is a sinner and is thus con-

demned on that account? Then

tell him of the remedy, the way

of escape by the gospel and

preach to him "repentance to-

ward God and faith in the Lord

Jesus Christ," that he is the

Lamb of God that taketh away

the sin of the world and that

"whosoever believeth in him

shall not perish but have ever-

lasting life."

IN our note on the acceptance of the West Point pastorate the other week, we see we got the new pastor's name, both right and wrong in the less than a dozen lines. The name is Haywood and not Haygood, as the types made us say—Rev. Oscar Haywood. We wish him well in his important pastorate, for surely none in the State is much more so—and in common with our people will be glad to hear

between the "Baptists of Eng-

land" before 1641 and the "Ana-

Baptists of England" before 1641,

a thing he singularly failed to do

in his other writings.

He has added not a little to

clarifying the current confusion

in the history of church history had

Southern Baptist Record

long known that there were people called "Ana-Baptists" back in the ages, who sprinkled and poured for baptism, but the good Doctor seems to be the first to try to make it appear that there were BAPTISTS who did the same thing.

After all, we are not much concerned about the orthodoxy of the "Ana-Baptists" or even the "Se-Baptists" of England of 1641, except as a matter of historical accuracy, especially since we have, according to the Doctor's own account, such a direct and satisfactory line of succession from the Dutch ("sure enough") Baptists back of which these researches do not extend.

We understand that Dr. W. A. Jarrell, who is himself no scrap of an antiquarian and historian, and also Dr. B. H. Carroll and Dr. J. T. Christian, both of whom are scholarly men, will review Dr. Whitsitt's book in similar ones, and shall look with interest and, we trust, without prejudice for their appearance. Meanwhile,

let Baptists everywhere know of a truth that neither the gates of hell nor antiquarian research has prevailed or will prevail against the church that is "built on the rock."

All students who wish to attend this session of Hillman College, should enter as soon as possible. Arrangements are being perfected for the accommodation of more boarders and for augmenting the faculty to meet the demands of the rapidly increasing patronage. The curriculum has been extended and the

advantages for post-graduate

study greatly increased.

### THE CHICKASAHAY ASSOCIATION.

We arrived at the church—Mt. We arrived after a pleasant drive of

Gilead—after a pleasant drive of

6 miles through the country

to Bro. W. J. David's a little

with Bro. W. J. David, a little

after 10 o'clock on Thursday,

the letters were read

Oct. 1. The letters were read

by Bro. Donald and Sea-

by Bro. W. J. David, and the body was organ-

ized by Bro. L. M. S. Hardee, Clerk and

Treasurer.

Bro. S. Hardee presides well, and

with dispa-

and account

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**The Land of By and By.**

They sing of the land of "pretty soon," with its hopes all unfulfilled, With its dreams of joys not realized, And its love which grief has stilled; Of the patient, hopeful waiting, For happiness—a boon Which many crave, but none receive, In the land of "pretty soon." I'll sing to you of a better land, The land of "by and by," Where "God shall wipe away all tears That now bedim our eyes." Where the moan of bitter anguish Will be changed to songs of peace, And weary hearts, from burdens sore, Will find a sweet release.

Where the tangled web which we call life, Will stand out clear and bright, And what seems now like broken threads, Will prove but changes right. Look up! ye weary hearted, The days are passing by, And each one brings you nearer still, To the land of "by and by."

—SELECTED.

**Receipts of Convention-Board for July and August.**

**FOREIGN MISSIONS.**

Hermans, \$18.00  
Dear Brook, 5.00  
A Friend, 10.00  
Brooksville, 10.00  
Springdale, 10.00  
Unity, 3.00  
Heidelberg, 5.00  
Meridian First church, 5.00  
Mt. Moriah, 1.00  
Bly's Creek, 2.30  
Oxford W. M. S., 2.75  
Bethany, 1.00  
Judson Association, 11.38  
Liberty, 6.00  
Poplar Springs, 10.00  
Balochitto, 9.50  
Oska Second Baptist S. S., 2.00  
Pearson's Chapel, 8.00  
Moss Point S. S., 11.00  
Shunqual, 13.00  
West Point, 10.00  
Wm. Donnan, 4.00  
Winona L. A. S., 5.00  
Bethlehem, 4.35  
Winona, 1.75  
Central Committee, 22.45  
J. W. Manpin, Jr., Sunflower Assoc., 2.75  
Harmony, 10.75

**HOME MISSIONS.**

A Friend, 10.00  
Brooksville, 10.20  
Mar's Hill, 10.00  
Meridian First church, 5.00  
Forsyth, 6.00  
Pearson's Chapel, 4.00  
Judson Association, 5.78  
Mt. Carmel, 3.00  
Liberty, 3.35  
Pachuta, 2.60  
Mrs. Donovan, 1.00  
Central, C. W. Lambert, 5.00  
Olive L. Leek, 1.00  
Central Committee, 6.10

**STATE MISSIONS.**

Liberty, 7.75  
Bethesda, 2.60  
W. P. Dorrell, 1.00  
Ellisville, 43.75  
Estabrook, 9.85  
Sanderville, 6.75  
Raymond, 18.25  
Raymond W. M. S., 2.30  
Morgan's Fork, 1.75  
Hopewell, 1.25  
Cleveland, 4.00  
Deer Brook, 2.10  
A Friend, 6.00  
Meridian First church, 15.75  
Handboro, 5.66  
Handboro, W. M. S., 4.43  
Handboro Sunbeams, 7.70  
Spring Hill, 1.10  
Durant, 1.00  
Durant W. M. S., 5.00  
Chester, 3.10  
Carthage, 6.30  
Luxemburg, 6.00  
Springdale, 1.90  
Unity, 1.05  
Bluff Springs, 9.00  
Harmony, 1.90  
North Union, 1.00  
Honey Grove, 1.25  
New Hope, 1.45  
Beaumont, 1.05  
Carson's Ridge, 1.00  
Pilgrim's Rest, 1.30  
New Salem, 1.35  
Jerusalem, 1.45  
Kosciusko W. M. S., 2.70  
Kosciusko Sunbeams, 2.00  
Hobart, 2.00  
Stonewall, 2.00  
Yokonokany, 5.25  
A Lady, 1.00  
V. H. Nelson, 5.00  
Mar's Hill, 9.20  
Vicksburg, 9.65  
Oska First church, 4.50  
Baldwyn, 12.90  
Mt. Olive, 10.00  
Wesson, 4.69  
Heidelberg, 3.00  
Good Hope, 5.00  
Pleasant Grove, 2.05  
Damascus W. M. S., 2.30  
Leland, 2.00

“**All Souls Are Mine.”**

That is the common phrase used by Universalists in proof of their general belief. “All Souls” churches are common. Sometimes the quotation is put over their pulpits. In a little town in Illinois there is quite a settlement of Universalists, and at times there has been a woman pastor, very eloquent and most aggressive. The Baptist interests are weak; the easy religion that has one future for every man.

“**Straying Baptist—Attention!**

**Attention!**

The Baptist that neglects to attend the services of his own church, or at least the service of some church of the same faith and order, such as prayer-meetings, business meetings, and Sunday School, when in his power to do so, and at the same time attends like services held in the churches of other denominations, seems to be a straying Baptist.

“**Fishmonging Association.**

This body has just closed its

thirty-sixth annual meeting with

the church at Kosuth. The

introductory sermon was preached

by Rev. J. S. Berry, and was a

very strong presentation of the

truth as held by Baptists. Hon.

E. S. Candler, Jr., was elected

U AND I.

“**Forty-three churches were rep-**

passed through the village, and attended one of the services in the Universalist church. (He was announced to preach in the Baptist church the following Sunday.) The woman pastor preached most eloquently, and frequently turned to the motto and drew strong arguments from it; to her mind she proved most conclusively that since all souls belong to God, he will not suffer one to be lost and her exaltation of the love of the Father, too good to punish, was certainly very strong. The next Sunday evening the Baptist preacher referred to his visit to the Universalist church, and called attention to the motto, which formed the basis of Universalist teaching, as it seemed, saying: “Did it ever occur to any of you to hunt up that verse and read the whole of it? If ever there was a dishonest way of quoting scripture, this is a case in point.” And he slowly read the whole quotation: “Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die.” There was quite a commotion in the audience. One of the leading residents of the village told me that within a week after that occurrence, the motto disappeared from over the Universalist pulpit! That is certainly a back action quotation for a Universalist to make.—The Standard.

**Regeneration, Faith, Repentance.**

BY GEO. WHITFIELD.

Yes, I will gladly give Bro. Williams all the light I can on the above. And in answer to his questions, I will take the easiest one first.

In the passage, Jon. 12:32, “And if I be lifted up, \* \* will draw all men unto me.” Does the drawing mean the same as in John 6:44, “No man can come to me except the Father, who sent me, draw him”? I answer, it does not. Please read the verse preceding: “Now shall the prince of this world be cast out; and I, if I am lifted up from the earth, will draw all men unto me.” The meaning is, that Christ sees in his death on the cross a power or influence that will put an end to satan's rule on the earth, and that will bring all nations and kingdoms and people unto him, and give him possession of the whole world. The “all men” means the whole world, and it will be drawn Christ as through him, for the sake of his death on the cross. And I may say, that we now see the assurance of this; that it is only a question of time, and the world will be Christ's.

Again, Bro. W. is surely right when he says sinners are lost because they will not accept Christ. All who hear the gospel, could accept Christ, and be saved if they would. The salvation prepared by Christ is sufficient to save every sinner in the whole world; and the doors are thrown wide open to the whole world; whosoever will, may go in; whosoever will, may take the water of life freely.

But right here is the trouble. Sinner's don't want God's plan of salvation. They are not willing to enter the open door; nor willing to take the water of life. “Ye will not come to me, that ye might have life.” The natural mind is firmly and bitterly opposed to God, and his commands and ways of salvation. The wolf

justice of God in the condemnation of the impenitent. “Out of thine own mouth will I condemn thee, thou wicked servant.” They know what God requires, and they will not do it; they know His plan of salvation, and will not accept it. How justly, then, may they be left to perish when they have their earnings, their penny.

2. We see also the absolute necessity of some change in the sinner's disposition or nature to make him willing to come to Christ and accept God's plan of salvation. He must be drawn by the Father, or he will never come. He must have new views of himself and sin; new views of God and Christ, of heaven and hell; must have also new inclinations and new desires. This change is called a new life, a new birth, a waking of the dead, and is wrought by the same power that created man's soul at the beginning. Having this new life, these new desires, the sinner comes to Christ and accepts God's plan of salvation.

Notice, this change, wrought by the Father through the Holy Spirit, is a matter of sovereign grace, not because the sinner deserves it in any degree whatever, but of perfect sovereign grace. Again, the Father exercises his own pleasure in bestowing this grace. He consults no will in the universe but his own. “Is it not right for me to do what I will with mine own?”

THE REGENERATED SAVED.

In regard to another question asked by Bro. W., I will say yes. A regenerated person is in a saved state; for notice, Question: What are the means or instrumentalities used by the Spirit in converting the soul?

Answer: It is the Word of God: “And I, if I be lifted up, \* \* will draw all men unto me.”

“And the drawing mean the same as in John 6:44, “No man can come to me except the Father, who sent me, draw him?”

“And I answer, it does not.

“A following of the Lamb,

And shall I fear to own His cause,

Or blush to speak His name?”

Then in the future when we sing this song, let us, as we do so, resolve that we will act the Christian soldier.

It is said that there was a man in the army of Alexander the Great, who failed to do his duty as a soldier. In a word, he was a coward. Some one reported him to the great general in words like these: “Alexander, there is a man in your army that is named Alexander. He fails to do his duty as a soldier. He is a coward.” The general said: “Have him brought to me.” On reaching headquarters, the general said: “I am told that your name is Alexander, and that you fail to do your duty—that you are a coward. Now, there is one of three things you must do. You must do your duty, change your name, or quit the army.”

Brother, there is no need for us to make the application. You can do this yourself. Remember Benedict Arnold. A word is only the beginning.

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were received. More than half a dozen missionaries had labored part of their time in the Association during the past year. The Associational Board was able to pay them off in full, and have some money left. The reports show a net gain in the Association for the year of some 300 members.

show, or simply to entertain or please the world, then, alas! she has fallen far short of God's plan and purpose. A living church is to be a loving church—loving God and souls—but at the same time a fighting army, contending with sin in every form, driving back the powers of darkness, and rescuing souls for God. The devil laughs at a church trying to please the world and gain its favor.

God smiles with approval on that church which enters into his plans and purposes, and devotes itself to soul-saving.

The world lies in wickedness. God sends us to carry the message of salvation. Let nothing detain or hold us back. Each one can and ought to be an integral part in this great work. Brother, is your church orthodox? Are you hearing and doing the will of the Master? Are you in line with his plans and purposes? This is true orthodoxy. No church is truly orthodox which lives out of sympathy with the life and death of Christ, and in disobedience to his last commands. Is yours? Foreign Mission Journal.

One who is doing his best is pretty sure to have this recognized; and one who is not doing his best may be equally sure that it will be known. A keen observer said, in passing a building that was in process of construction: “I can always tell whether those fellows are doing ‘time-work’ or ‘piece-work.’” In one case the blows of their hammers drag along slowly, and seem to say, “By the day, by the day”; in the other case the hammers strike briskly, and say, “By the job, by the job.”

Consciously or unconsciously, our actions show to those around us the spirit that is prompting them. It is the work into which has gone the best life and energy of the worker that finally counts, in the sight of both God and men.—Sunday School Times.

—J. B. SEARCY.

**What Not to Do.**

The conversationalist shows as much wisdom in what he does not say as in what he says; the preacher by what he omits from his sermons, as by what he puts into them; the writer by what he omits out of his production, as by what he retains; and the teacher by what he keeps back from his pupils, as by what he gives in the class-room. Perhaps the most difficult work in each case is properly to restrain and modify voice and pen. He who so curbs and controls his spirit, and masters his soul, and has regard to his station that he can say and write the right thing in the right way, in the right place, and at the right time, not only saves himself

many a heartache and many a regret, but has the conscious joy of well-considered and well-executed performances.—Selected.

**True Orthodoxy.**

This, from the Foreign Mission Journal, is good enough to go the rounds.

“Last spring the Evangelical Alliance of the United States sent an appeal to the Sultan of Turkey for mercy to his Armenian subjects. Several months afterward a reply was received, through the Turkish minister at Greenwood and Yazoo City. The planters talk about the cotton crop being short, but to one living up in the hills, it looked like a full crop.

I reached Yazoo City at 6 o'clock and was soon comfortably domiciled in the home of Bro. A. J. Miller, the energetic and popular pastor of the church. He was prayer-meeting night, and a good congregation was in attendance. The services were well ordered and quite enjoyable. Bro. M. announced his purpose to commence a series of meetings the next week. An opportunity was given to join the church and one came forward. Next morning we took a drive up and down and through the city. It is located on the sloping hillsides of a range of hills that run down to the Yazoo River at this point. The population is 3,000, more or less. It contains many first-class residences and business houses, with many others going up.

Everybody seemed to be in a rush, so that people and houses put on quite a business air. The Catholics, Presbyterians and Methodists, have elegant church buildings. The Episcopalians and Baptists are behind. If the High church of England and the

Methodists seem to be the most numerous, they will be

“**“stir their stumps”** they will be

“**“forty millions should form an important part of every man’s**

General Grant, and he takes great pride in the fact.

His titles: Sy Wo Tai Su (Ambassador Extraordinary to Russia), Tai Tai Tai Fu (Senior Guardian of the Heir Apparent); Wen Wa Tie Tai Hoh Sy (Chief Minister of State); Yit Tung Sub Gi Pah (Earl of the First Class, of the order of the Sub Gni).

His stature: Over six feet in his slippers.

His parentage: Poor but respectable.

His profession: General statesman, reformer, student.

His models: General Grant and “Chinese” Gordon.

His service to his country: In quelling the Ming rebellion; introducing European improvements; opposing the Korean aggressions and the Japanese war, and successfully checkmating the intrigues of European countries against China.

His Wealth: He is represented to be worth over \$50,000,000.

His characteristics: Literary; political and martial ability; un-Oriental vivacity and tolerance of Western improvements; administration for great men of other nations; kindness to Christian missionaries; dignity and statecraft, and a certain magnetic power that makes him by nature a ruler of men.

His career: Starting as a son of poor parents in an obscure province, he passed at an early age the peculiarly stiff collegiate examinations over which many native scholars seventy years old fail. Siding with the Tartar dynasty in the Ming rebellion, he crushed the insurgents, and won for himself a reputation for generalship second to none in the East.

In 1871 he became Viceroy of the province in which the Imperial City of Pekin is situated; and since that time has been practically the head of China's state and army.

His power was shaken by enemies at Court in the Japan-China war, but was swiftly regained. He then became Prime Minister to the Emperor, an officer that has never before existed in China.—Atlanta Journal.

**Be Prompt.**

Don't live a single hour in your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is, take hold at once and finish it squarely; then to the next thing without letting any moments drop between.

It is wonderful to see how many hours these prompt people contrive to make of a day. It is as if they picked up the moments dawdlers lost. And if you ever find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the very one that comes to hand, and you will find the rest will all fall into line, and follow after like a company of well drilled soldiers, and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line.

You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. “My father taught me,” was the reply, “when I had anything to

#### THE LORD'S SUPPER.

What are the terms employed to designate the second ordinance of the New Testament?

ANSWER:—Paul calls it the Lord's Supper. 1 Cor. 11:20. The term communion is also employed to designate the ordinance: 1 Cor. 10:16. The idea to be conveyed is, that the Supper is the partaking of the body and blood of Jesus Christ in emblematic form. Once more it is called the eucharist, coming from a Greek word meaning "to give thanks." Finally, it is called the breaking of bread. (Acts 25:42-46; 20:7-11.)

What relation do Baptists claim exists between this ordinance and a Gospel church?

ANSWER:—They claim that the Lord's Supper is a church ordinance, that it was committed to the custody of the churches; that the church alone has the authority to administer the ordinance.

What are some of their reasons for believing the Lord's Supper is a church ordinance?

ANSWER:—Their reasons for holding that it is a church ordinance are such as are drawn from the scriptures, and from the universal agreement of other denominations that it is a church ordinance.

#### I. THE SCRIPTURAL ARGUMENT.

(1.) It was instituted by our Lord in His organized body of believers, the twelve, on the night of His betrayal. (Matt. 22:26-29; 1 Cor. 11:23-26.)

(2.) It was observed as an ordinance of a local, organized body of believers during the great revival at Jerusalem on the day of Pentecost. (See Acts 2:42-46.)

(3.) Paul delivered the ordinance to the local church at Corinth and held that church responsible for the abuse it had made of the ordinance. (See 1 Cor. 11:17-34.)

#### II. THE VIEWS OF OTHER DENOMINATIONS.

(1.) The Presbyterians have the following in their confession of faith: "Our Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his church unto the end of the world." (Chapter 29, Sec. 1.)

(2.) The Methodists agree with this position. Dr. Hibbard, a Standard Methodist writer, in his work on baptism, says: "The eucharist, from its very nature, is a church ordinance, and as such can be properly participated in only by church members. As a church ordinance, it never can be carried out of the church. This is so evident that no words can make it more plain or add to its force." (See Hibbard on Baptism, Part 2, p. 185.)

Again, our Methodist brethren, in the definition of a church as given in their discipline, base their definition on this view of the subject. "The visible church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

(2.) This definition is verbatim that of the church of England. The definition of a church as given by those two bodies are identical.

Hold that the Lord's Supper is a church ordinance.

Dr. Ross, in his lectures on Congregationalism says, "The second sacrament of the church is the Lord's Supper." (p. 216.)

It is safe to say there is universal agreement among all so-called evangelical denominations on this point. There seems to be no controversy on the subject, as the creeds, confessions and practices, all go to show.

What do Baptists hold to be the indispensable prerequisites to participation in the Lord's Supper?

ANSWER:—They hold that a public profession of faith in Jesus Christ as the Atoning Savior, baptism and an orderly walk, are indispensable qualifications to participation in this ordinance.

How do they justify their position?

ANSWER:—They hold that such was the invariable order and requirement in New Testament times and practice.

#### THE SCRIPTURAL ARGUMENT.

(1.) In the commission given by our Lord to His people, the very first requirement after an exercise of faith was baptism. The Apostles were to disciple all nations, baptizing them in the name of the Father and the Son and the Holy Ghost, teaching them to observe all things which He commanded them. (Matt. 28:18-20. Compare Mark 16:15-16, also Luke 24:45-46.)

There are three things required in this commission. (1.) Preaching the gospel to every creature, to all nations. (2.) Baptizing everyone who repented and believed. (3.) Further, teaching these baptized believers "to observe all things whatsoever was commanded."

#### OUR FIELD GLASS.

Referring to our recent statement in reference to the American Bible Society, Dr. W. C. Luther, Dallas, Texas, District Secretary of the American Baptist Publication Society, says: "The American Bible Society is sponsor for a modern Greek version in which the word BAPTIZO is changed to RANTIZO. The change is flagrant as well as was commanded."

(2.) This order of the commission was observed by the Apostles and New Testament preachers, in every instance.

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(6.) The same order obtained in the case of the first convert in Europe, Lydia. (7.) Also of the Philippian jailor.

Do other denominations agree with the Baptists as to the qualifications for partaking of the Supper?

ANSWER:—They do, as will appear from their own statements.

#### I. THE PRESBYTERIANS.

(a.) Dr. Philip Schaff, a learned Presbyterian says, "The communion is for the baptized believers, and for them only. Baptism is the sacramental sign and seal of regeneration and conversion. The Lord's Supper is the sacrament of sanctification and growth in spiritual life. Teaching of the Twelve Apostles p. 193.)

(b.) Dick says: "Since circumcision was an indispensable qualification for eating the passover, it follows that baptism, which was to succeed it, is requisite to entitle a person to a seat at the table of the Lord." \* \* \* and an unbaptized man should not be permitted to partake of the Eucharist." (Footnote p. 193.)

(2.) This definition is verbatim that of the church of England. The definition of a church as given by those two bodies are identical.

Hold that the Lord's Supper is a church ordinance.

Dr. Ross, in his lectures on Congregationalism says, "The profession of saving faith in Christ and the public acknowledgement of this in baptism." (Christian on Communion p. 84.)

It is safe to say there is universal agreement among all so-called evangelical denominations on this point. There seems to be no controversy on the subject, as the creeds, confessions and practices, all go to show.

What do Baptists hold to be the indispensable prerequisites to participation in the Lord's Supper?

ANSWER:—They hold that a public profession of faith in Jesus Christ as the Atoning Savior, baptism and an orderly walk, are indispensable qualifications to participation in this ordinance.

How do they justify their position?

ANSWER:—They hold that such was the invariable order and requirement in New Testament times and practice.

#### THE SCRIPTURAL ARGUMENT.

(1.) The terms of communion, the Presbyterian church requires a previous open confession of the Lord Jesus Christ as Savior and Lord. That presupposes a membership in some evangelical church. Baptism is an essential part of an open profession of

Jesus Christ, and of reception into the visible church. I do not suppose there is any difference between the Presbyterians and the Baptists in the terms of communion." (Christian on Com. p. 83.)

(f.) Dr. John Hall says: "I think all evangelical churches look upon baptized persons as communicants. The Baptists differ from their brethren as to the time and mode of baptism. I do not think that the Baptists and Presbyterians differ in any other respect as to the terms of communion at the Lord's table." (Christian on Com. p. 28.)

material. Bro. Eager is nearing the completion of his eighty-fourth year and is in tolerably good health, though his eyesight is much impaired. May blessing be upon him in his advanced age.—A brother, who is pastor in an important town writes, that an effort is being made to have the Bible read in the public schools whether the city superintendent of schools is willing or not. Now it would be all right and proper to have the Bible read in public schools if the teacher sees fit to do so, and there is no objection from the patrons. But if there is objection from any of the patrons, the Bible may not be forced into the schools. The public schools are supported by taxation from all citizens and to

use this public money to give advantage to the Bible or ANY religion is in violation of religious liberty, of the separation between church and State which is according to the constitution of the land law in this country. The case is quite different with private schools, in which no public money is used.—Our good brother, Dr. J. M. Thornhill, of Poplarville, writes:

"I am sorry to hear of your protracted illness and do sympathize with you. I trust that your health may be restored and that the church and Orphanage may have your valuable services."

We appreciate this kind interest, and rejoice to be almost fully restored.—The Crystal Springs pastor, Rev. W. F. Yarbrough, writes: "We have just closed a gracious meeting here, Bro. W. P. Price doing the preaching. He preached the Word with power and it got hold of the people. We could not seat the crowds who came to hear. The meeting resulted in twenty-six admissions, twenty-one by experience, four by letter and one by restoration. Last night we buried twenty-two happy believers with Christ in baptism, one waiting over from before the meeting. Among them were some of the most substantial business men of the town. Praise God from whom all blessings flow." Amen!

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Do other denominations agree with the Baptists as to the qualifications for partaking of the Supper?

ANSWER:—They do, as will appear from their own statements.

#### STRONG RIVER ASSOCIATION.

Landing at Hazlehurst the evening of September 17th, the agent was taken in charge by Brother Charley Allen, and by him and his good wife well cared for till next morning, when, before 6 o'clock, I was aback of one of Bro. Allen's best travelers, out of his livery stable, on my way to the Strong River Association that was to meet that day with the Strong River church—a little more than three miles from Westville. After traversing hill and dale, through the dust and beneath a burning sun, I reached the church just in time to hear the concluding part of the introductory sermon by Bro. J. R. Carter, and from what I heard of it and heard others say of it, it was a most excellent sermon on a most excellent theme, "Soul winning."

The remainder of the day was given to reading the church letters, organization, receiving and returning correspondence and providing homes for the delegates and visitors. All the officers of the previous session were re-elected, to wit: J. R. Johnson, Moderator; Wayne Sutton, Clerk and A. H. Dale, Treasurer. A fine trio they are, too.

I was glad to meet here so many friends and acquaintances of the long ago, and renew our acquaintance. It was here that the writer was ordained by the church to the ministry—and here also was one of my earliest pastorate. Many precious memories crowded upon my mind as I sat with the Lord's servants on this occasion in the old Strong River church.

Meridian was not fully represented at the Chickasawhay, although five of its six white churches belonged thereto. There were some churches not even represented by letter; yet the session was a very pleasant and profitable one. Rev. L. M. Stone, D. D., was re-elected Moderator; Bro. J. S. Hardee, Clerk and Treasurer.

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Brethren Wm. Haley and Nathan Slay, I was landed safely at Hazlehurst in due time. H. M. LONG.

#### The Preacher's Institute, at Silver Creek.

Christian Alliance, rather than ours, or fritter their energies away in work that amounts to nothing. We are grieved when we hear of our young men going to America. He is lost to us, and comes back imbued with ideas that render him useless to the church of which he professes to be a member, and in many cases, with the loosest possible notions of loyalty to the principles which underlie and justify the existence of the Baptist churches as separate bodies.

Our suggestion is, that they were probably educated at the Chicago University.

SOUL WINING.

The disciples at the first seemed to think that "beginning at Jerusalem" was the larger end of the great commission to preach repentance and remission of sins to all nations



## —DIED—

### RESOLUTIONS OF RESPECT.

Whereas, The hand of Providence has removed from our midst our friend and Sabbath School teacher, Dr. J. G. Knox, who departed this life at 4 o'clock, on the evening of August 15, '96.

Resolved 1. That our Sabbath School has given up one of its brightest stars, and it is with sadness that we mourn for one so worthy of our respect and love.

Resolved 2. That words are inadequate to express the heartfelt sorrow in the loss of our departed teacher and brother.

Resolved 3. That a copy be sent the family of the deceased and a copy spread on the minutes and one sent THE BAPTIST RECORD for publication.

Dear heart, we miss him for awhile. His place is vacant now. As he has answered to God's call. Before His Word we bow. And then the life he lived on earth Touched by the wands of peace. Shall be renewed in love and joy. And never, never cease.

W. A. SIMS,

C. F. SHANNON,  
MRS. A. J. GARRISON,  
MRS. J. J. SHELBY,  
Committee.

One by one the old landmarks are passing away. Brother Jesse Mixon died in Heidelberg, Jasper county, Miss., on September 15, 1896. He was born in Marion county, Miss., December 16, 1812. He was a member of Shady Grove church, two and a half miles from Heidelberg, having been baptized into the fellowship of said church some twenty-four years ago, by Elder T. E. H. Robinson. Like all other Christians, he had his faults and his virtues. He rests from his labors and his works do follow him. He leaves nine children, three sons and six daughters, and twenty grandchildren, to lament his departure. May they all meet him in the better land.

J. R. FARISH.

### TRIBUTE OF RESPECT.

From the Ladies' Aid Society, of Hopewell Baptist church, Coopersburg.

God, in His infinite wisdom, has removed from among us our beloved sister, Sallie Gates, on August 17, 1896. She has been a member since the organization of our society. She was a very earnest worker, attended regularly, and was always found at her post of duty. She was the wife of Bro. Jeff Gates. She was a quiet, modest, true, loving and lovable Christian, and of course a good wife, mother and friend.

We shall miss her and cannot overestimate the love and esteem our society had for her. Therefore be it

Resolved, That a copy of this be sent to the family.

2. That the same be entered upon the society record by our secretary.

3. That a copy be sent to THE BAPTIST RECORD for publication.

May God bless the bereaved and help them to say, "Not my will but Thine be done."

Mrs. A. R. TRAYLOR,  
AVA GATES,  
Committee.

### Good Preaching.

Dr. R. A. Venable, the bishop of the First Baptist church, Meridian, is preaching a series of sermons to very large con-

stitutes. It will take him the balance of

subjects he has selected for 1896, at the residence of Mr. A. S. COOPER.

discussions. Everybody in Meridian and in all the regions round about should make it convenient to hear as many of these sermons as possible. Those already preached have been able and powerful. Dr. Venable is certainly one of the greatest preachers of America. The writer wishes that he could hear all of these grand discourses. He feels that it would benefit him as much as the same length of time spent in a first-class theological seminary. Do not fail to hear him, if you can possibly do so.

INDEX.

### Notice.

The Trinity Association will meet at Pleasant Ridge, Chickasaw county, on Oct. 21. Said church is about 20 miles north of Mahew, on the G. P. Railroad five miles west of Houston.

J. F. MITCHELL,  
Moderator.

### Revival Notice.

DEAR BRO. HACKETT: I commenced my series of revival meetings, with Corinth church in Jasper county, on Saturday evening before the fourth Sunday in July and continued until Wednesday, with eight accessions; six of them by baptism. We had the labors of Rev. J. L. Williams; of Roy, Miss., whose labors were greatly blessed and much appreciated by church and pastor. This closes my first year's work at Corinth.

My next meeting was at Oak Grove, two miles east of Meridian, which commenced the first Sunday in August and continued five days—11 accessions; 8 by baptism. Here I had the help of Rev. L. E. Lightsey, of Jasper county, Sangersville Postoffice. The Lord blessed his labors, and the church was greatly revived and a young men's prayer meeting organized and successfully going on. This closes my ninth year with Oak Grove, if I make no mistake.

J. E. PHILLIPS.  
Port Gibson.

### Meeting of Associations.

Awarded  
Highest Honors—World's Fair.  
DR.

## PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free  
from Ammonia, Alum or any other adulterant  
40 YEARS DARD.

H. Cox, Flora, Madison county,  
Miss., Mr. W. M. Watson and  
Miss Sallie Cox, J. A. Snyder  
performing the ceremony.

Bolton, Sept. 28, 1896.

### Again.

DEAR RECORD: Please allow this word. It is to friends, whose hearts would prompt a mite to the Port Gibson work. It is especially to friends, brethren and churches, who have said we will raise and send you \$20 before the year is over. We are trusting to these friends and are sure they will not betray our trust. We have an obligation to meet the first of December. Friends, your pledges are counted on, to help us out in this. You will not fail us. God has blessed and is blessing our cause. Remember to help us, that His favor may still be poured upon us in good measure.

J. E. PHILLIPS.  
Port Gibson.

### Meeting of Associations.

Carey—Pioneer, 30 miles west of Gloster, October 22.

Central—Ute, N. J. and C. R. R., Friday, October 9.

Choctaw—Binnsville, Kemper county, Saturday, October 17.

Coldwater—Union, 6 miles from Sardis, Thursday, October 15.

Deer Creek—Indianola, Friday, October 16.

Fair River—Gum Grove, Friday, October 16.

Harmony—Edinburg, 28 miles south of Kosciusko, October 24.

Kosciusko—County Line, 10 miles south of Kosciusko, October 24.

Louisville—Antioch, 10 miles north of Louisville, October 40.

Magee's Creek—Pine Grove, 18 miles east of Franklin, October 10.

Mississippi—Mt. Olive, Amite county, Friday, October 9.

Pearl Leaf—Oral, 12 miles west of Hattiesburg, Saturday, October 10.

Pearl Valley—High Hill church October 10.

Scott County—New Prospect church, Saturday, October 10.

Tombigbee—Jackson's Camp, 12 miles southeast of Jacinto, October 17.

Trinity—Pleasant Ridge, Wednesday, October 21.

Yalobusha—Liberty church, 13 miles southwest of Grenada, October 8.

HATTIESBURG, MISS.—We, the undersigned citizens of Hattiesburg, are well acquainted with a number of gentlemen in this town and vicinity who have been using Hall's Remedy for Hog Cholera. So far as we are informed, it is giving universal satisfaction.

W. M. Conner, Merchant; B. M. Moffett, Confectioner; W. L. Pack, Salesman; W. A. Robinson, Editor News; D. D. Carter, Postman.

We are shipping to all

We have just learned of the death of Bro. W. M. Cook, of Kosciusko, in this State. His death occurred at 1 o'clock on Oct. 7, 1896, in the midst of his family at home. He leaves a widow and twelve children—seven sons and five daughters, of which our Sister J. R. Farish is the eldest. Bro. Cook had been a consistent and useful Baptist for fifty-four years. He died in his seventy-eighth year, fully ripe for the harvest. Bro. and Sister Farish, and the entire family, have our deepest sympathies and earnest prayers for the divine consolations in their great bereavement.



POZZONI'S COMPLEXION POWDER  
has been the standard for forty years and is more popular to-day than ever before.  
POZZONI'S  
is the ideal complexion powder—beautiful, refreshing, cleanly, healthful and harmless. A delicate, invisible protection to the face.  
With every box of POZZONI'S, so magnificent SCOVILLE'S GOLD PUFF BOX is given free of charge.  
AT DRUGGISTS AND FANCY STORES.

ROSE TOBACCO CURE  
A quick, cheap, pleasant and absolute cure for the TOBACCO HABIT in all its forms. For proof write BRAZEL & CO., 2105 & 2107 3d Ave., Birmingham, Ala.



## Mississippi College, CLINTON, MISSISSIPPI.

The forty-sixth session will open Wednesday, September 16, 1896, and close Wednesday, June 2, 1897. Faculty complete in Psychology, English, Mathematics, Latin, Greek, Science and Elocution. A department of book-keeping has been added. Another professor has been added to the Preparatory Department, thus making the work in that department far more effective than ever before. All buildings have undergone thorough repair during the past session, and a good gymnasium will be erected by the opening of the next session, well equipped and bath-room added. The college hall and other buildings will be supplied with pure water from a large spring. Board at College Hall for \$7 per month; unfurnished rooms on the campus, 75 cents. Board in private families, \$10 to \$12.50 per month. Tuition and incidental expenses \$12.50. Literary and social influences good. For catalogue and other information apply to

J. W. PROVINE,

CHAIRMAN OF  
FACULTY.

## HOLLINS INSTITUTE, BOTETOURT SPRINGS, VA.

For 116 Young Ladies. The largest and most extensively equipped in Va. Extensive courses in Ancient and Modern Languages, Literature, Sciences, Music, Art and Elocution. 80 Officers and Teachers, 50 Professors. Situated in Valley of Va. on N. & W. R. R. near Roanoke. Mountain air. 1,200 feet above sea level. Mineral waters. Pupils can be met at Southern and Western points. 5th session opens Sept. 9th, 1896. For catalogue address CHAS. L. COCKE, Post, Hollins, Virginia.

## JUDSON INSTITUTE

### FOR YOUNG LADIES

With capacity for 200 boarders, offers superior instruction in Literary Studies, Music including Pipe Organ, in Art and Elocution. Founded in 1838, rebuilt in 1889. Abundantly supplied with excellent water on every floor and lighted with gas of best quality throughout. All modern equipments. Session opens about October 1st. Address

D. W. AVERETT, President, MARION, ALA.

WANTED THE OPPORTUNITY OF A LIFE TIME. Men and women to earn from \$100 to \$1,000 per month. The most wonderful invention of the age. WITH ONE DIP IN IT WRITES FORTY LINES LONGER than ordinary pens and is worth ten times what we ask for it. All our salesmen are making big money and we give you the opportunity of securing a good steady, permanent, profitable business. Write us for terms to agents or send ten cents for live samples. THE SHANAH PEN CO., CINCINNATI, OHIO.

Better than  
Ever for  
1896.

It is intended to aid the planter in selecting the seeds best adapted for his needs and conditions and in getting them in the best possible results. It is not, therefore, highly colored in either sense; and we have taken great care that the seeds are not adulterated in any way.

Every planter of Vegetables or Flowers ought to know about our three warrantees; our cash discounts; and our art of advertising.

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